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Rashi on Ecclesiastes

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Rashi on Ecclesiastes

Chapter 1

Verse 1

The words of Ecclesiastes. Every place where we say "my words" is nothing but the words of Tochchoh. "These are the words that Moses spoke," "And Yishman Yishrun became fat." "The words of Amos," "Let the cows of Bashan hear this word." "The words of Jeremiah," "Let us see if he bears a male and a female." "These are the words of David," "And Belial is like a thorn that is driven away from them all." "The words of Koheleth," "And the sun shone... all the nations went down to the sea." He called the wicked by fire, by fire, and by sea, who have no reward. Thus it is written in the book of Psalms. And I learned from there that the subject speaks of the wicked, and likens them to the increase of heat, which a storm sets in. You add: Another thing: "All the sick are carried away to the sea." What does the Talmud say? In the case of idolaters, it is said: Fools who worship the waters, believing that they are the mouth of the great sea, in which all the ships that sail are, but it is not full, and they do not know how to understand, for to the place where the ships that sail are, there they return to their journey, from the waters of the rivers that sail into the midst of the sea, They are the mighty waters that go forth like a great river. They spring up from beneath the deep and run upward from the heavens to the sea, and return and flow; according to you: the rivers fail not, and the sea is not full, and there is no water in the six rivers. Until now, Kohelet. For the name of Shekel is the wisdom of the multitude, and in another place is his reader, Agor the son of Yake, who has gathered all the wisdom and the vomit, and there are six sayings that he used to say all his words in the assembly.
:King of Jerusalem. The city of wisdom

Verse 2

Vanity of vanities, said Ecclesiastes. Ecclesiastes reads Tagar and says concerning all creation, the seven days of the beginning of all things: Vanity of vanities is this:
"Wildness." "Wildness" is a noun that is used to describe a person who is a fool, as if to say, "Wildness is the opposite of vanity." The seven days of vanity: as opposed to the seven days of the beginning.

Verse 3

:What is the advantage? What is
the reward and what is permitted under the sun? The teaching of the Torah is called light, as it is said, "And the Torah is light," all the labor that is in it: What is the reward in it?

Verse 4

Generation goes and generation comes. Whatever the wicked do and work to oppress and rob, he does not waste his deeds, for: "The generation goes and another generation comes and takes everything from the hand of his children, as we say, "His children will be poor and the land will stand forever. And who are they who stand? The humble, the humble, who bring themselves to the land, as it is said, "And the humble shall inherit the land." And the Midrash Tanhuma Omer says: All the righteous of Israel are called: "Land," as it is said, "For you shall be a desirable land."

Verse 5

And the sun rose and set. Generation goes on and generation comes, as the sun rises and sets and sets: all night, striving to return to the place where it rose, I will return from there, that it may shine there also during the day.

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Verse 6

:"The spirit. The spirit of the sun, Telnat Balaaz, as it is "On the day when the sun is up, the spirit goes: and on its circuits it returns. Also tomorrow. All the circumference and the circuit that goes around, it goes around, it goes around and around the day: it goes to the south. For the
world by day: and it goes to the west. For the
world by night it goes around and around. In front of the east and west, they walk by day, and they circle by night. They walk in Tammuz, and in the west they circle. Even the wicked, everything that shines in the sun will end in its setting. Everything that walks and grows strong will end in its returning to its place of origin. From the place of filth: Come, and to the place of filth they shall go. And so

Verse 7

All the nations go to the sea, and the sea is not full. For they are not left in it, for the ocean is the highest of all the worlds, as it is said, "He calls for the waters of the sea, and they pour them out, and they become flesh." And from what place does Adam pour himself? From the top to the bottom. And the poor who go in the valleys under the mountains of the ocean, and return and come. And this is: "To the place where the poor who go, there they are returned." Even the wicked, all the people of Sheba, so shall they go.

Verse 8

All words will fail, and the eye will not be satisfied, nor the ear filled. It is based on "what will be left over." If he changes the business of the Torah to talk about empty things, he will be exhausted, and will not be able to achieve them all. And if he comes to deal with the sight of the eye, his eye will not be satisfied, and if he comes to hear the ear, his ear will not be filled.

Verse 9

What was is what will be and will be. In all that is known by the word of the Lord, there is nothing new in it; he will not see anything except what was great, which was created in the six days of Genesis. But he who ponders the Torah, finds in it new things of taste, as it is said, "Your fathers will fear you at all times." What is this saying? Every time a baby eats it, a taste comes out of it, even the words of the Torah. And that is why they call it a feast, as Rabbi Eliezer ben Hyrknos said, saying things that have never been heard of, in the act of a chariot.

Verse 10

Yes, there is a word. There is nothing under the sun that will be said to you, "See this, this is a new thing," and it is not new, for it was great in the worlds that passed before it, but "there is no remembrance of the former things," thus: it is like being new.

Verse 11

And also for the latter ones who will be. For the latter ones, they will have no memory in the generations that will be theirs. And the Midrash of the Agada demands that it be against the loss of the memory of Amalek, and its end in destruction, as it is said, "And there will be no remnant:" of the house of Esau

Verse 12

I, the congregation, was king. Over all the earth, and to the end over Israel, and to the end over Jerusalem alone, :and to the end over my rod, of which my father said: "I was king in Jerusalem." But now I am not king.

Verse 13

And I gave my heart to study. In the Torah, which is wisdom, and to understand by it all the evil work that is said to be done under the sun, and I understood by it that this is the evil matter that the Holy One, blessed be He, has given: "Before the sons of Adam, life and good and death and evil: an evil matter." Bad behavior towards them

To torment him. To behave in him. "Subject" can be solved by speaking of a dwelling and a dwelling, and can be solved by speaking of a study: "and it is considered, and so "to torment him
:God gave. He placed it before them.

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Verse 14

And the evil of the spirit. A broken spirit, as "the shepherd of the peoples and his flock." Spirit of the TLN. The end of the deed comes to the hands of pain: heart

Verse 15

Mischief. In his life he will not be able to repair a mess. For he who works on the Sabbath evening shall eat on the Sabbath. And his multitude shall be scattered upon him who comes upon the nakedness and begets a bastard, or upon the disciple of the wise who departs from the Torah, :From its beginning
who is upright and perverse and lacking in virtue, he will not be able to repair. This is because he himself lacks the ability to work with them: in accepting their wages.

Verse 16

I have spoken with my heart. Now that I have come down from my greatness, I give my heart to say: "Who will say of me: 'How long will this come to me?'": Behold, I have grown great and am

Verse 17

And now I have given my heart to know the good of wisdom, what is the end of it, and the good of praises and wisdom.
"Hallelut. Knowledge is a dull and dull thing, for the tongue of a fool, as it is "mixed with water: and folly. Folly."
Now I know that even wisdom is a source of bitterness, for in the abundance of wisdom a man is proud of his great wisdom, and does not turn away from the forbidden, and the great wrath comes against the Holy One, blessed be He. I said, "I will destroy the horses, and I will not bring back the people from their captivity," and at the end I will bring them back. I said: "I will have many wives, and my heart will not be grieved," and my father wrote about me, "His wives have turned away his heart." And so it is said that because of his great wisdom, he is: "Semech, and he did as many things as it is said, "The man spoke to Ithiel, to Ithiel, and he ate."

Chapter 2

Verse 1

I said in my heart: Woe unto me, and behold, I will be weary of wisdom, and will dwell in drunkenness continually.
Anaska. To drink a glass of wine, as in, "a glass of wine". To mix wine with water to make it better or to mix it with wine: to condition

"And it was good. As it is, "And it was good, and behold, it was also evil. My fathers saw in a prophet that many evils came from within. Belshazzar died: from within you, you drank, the people of the generation of the wicked were washed from within you, much goodness that you have bestowed on them

Verse 2

:To play, I said, "Holy One." I will weep and sigh.
What is this? What good does it do? The mountains of a storm are a refuge.

Verse 3

I have resolved in my heart. I have returned to the law in my heart to strengthen it with wisdom, with knowledge, with wisdom, and with understanding, and to touch it: and to still drink wine with my flesh. Every banquet of pleasure is called by the name of wine.
I have drunk wine, my heart is stirred by wisdom, to be strengthened by the law: and my heart is guided by wisdom. Even if it is in my flesh, and to hold fast to understanding. In things similar to the foolish ones, of whom I said, "To Ithiel and Ochel," and like the shame of the scoundrels and the vinedressers, whom the devil and the nations of the world return upon, and therefore He says, "It is better that you hold on to this." And also on Saul, who seemed to have powers in his eyes to kill anyone: from a man to a woman, from a sinner to a suckling, and she was the commandment of the place, and he read those powers

Verse 4

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:I have magnified my works. In the days of my greatness

Verse 5

A tree of all fruits. Solomon was wise in his wisdom in the regions of the earth, in which region he went to Cush and planted pepper, in which region he went to the land of carob and planted carob, in which all the regions of the earth came to Zion, from which the whole world would drink its drink, as it is said, "From Zion comes the beauty of beauty." Thus it is said: "A tree of all fruits," in Midrash Tanchuma.

Verse 6

:Blessed are the waters. Like the rivers, the shells of fish that dig in the sky.

Verse 7

Verse 8

And the royal treasury. The royal treasures, gold and silver and precious stones that the kings store in their treasures: and the kingdoms. The treasury of all merchants:
ministers and ministers. Of instruments of
music: the lute and the lute. Chariots of fire, bullocks of tortoise, and in the language of the whole earth: the lute, the lute, and the lute.

Verse 9

Even my wisdom. Even my wisdom did not let me down in the way of all these deeds, and it stood by me and I did not forget it. :Another thing: It stood by me to help me through all these

Verse 10

I did not save. I did not seek to distinguish myself from them, and so, "And he was given of the Spirit.. . "And it was given upon. .. :the elders", as a lamp that they light from among the lamps of the multitude and no light is lacking.
And this was my portion. And after I had done all these, I had nothing from them but this. Rav Shmuel, one said Maklu, and another said Kiddo. Makida is a clay pot that is poured into it, and six are solved in the Midrash of Agada: the matter in the houses of midrash and talmidim and in the houses of synagogues
:A forest grows trees. The people of the land will cultivate fields and vineyards.

Verse 11

And I turned. Now in all my works, and I see that none will excel in them, for I am lacking in all of them.

Verse 12

And I turned my face to see wisdom. I turned my face from all my business to understand the law, and the psalms, and the wisdom: the punishment of
transgressions: for what man is he that shall come after the king? To beg for mercy is not for the one who has been cut off from him, and the grave is his: for the work of the cut is for the cut, it is better for him to understand his works, and he will not need to ask.

Verse 13

:From the evil. He is the evil one.

Verse 14

:The wise man has eyes in his head. At the beginning of the matter, what will be in the end is known.
:And I also knew. I also, who praise the wise more than the fool, know that their two teeth are his own.

Verse 15

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And I said. .. in my heart and in my flesh. As it is said: By my mouth they are both dead, what shall I now meditate in my heart, as it is said:?The wicked also shall I cherish, and why should I be righteous? Then let
me speak in my heart. For if I should meditate thus, it is vain, for there is no remembrance of the wise and the fool alike; Later: They will not remember each other, for this is his memory for good, and this is his memory for evil.

Verse 16

In the days to come, all will be forgotten. In the way that I see the wicked, who were great: and they prospered greatly, and in the days that come after them, all their might and their success will be forgotten.
And you will die the wise with the fool. I see the righteous saved in their death and beneficial to their children, "Likewise, "And I will remember my covenant with Jacob and Goshen"; "I will remember the kindness of your youth

Verse 17

:And I hated life. He was a prophet of his generation, that they should be wicked.

Verse 18

Verse 19

:This too is vanity. This too is one of the vanitys that were created in the world, that the wise will perish and the fool will inherit it.

Verse 20

:And I am the cause of despair. That he should not be weary and labor.

Verse 21

For Adam is a man. His hearing is like his simplicity. And the Midrash Agada in Tanhuma calls him the "Kelp of the Holy One, blessed be He," as it is said in it, "And upon the likeness of the throne was a likeness like the appearance of Adam."
They labored in wisdom. As it is said, "The Lord by wisdom founded the earth. ..by his knowledge the deeps were established," and to the children of men: who had not labored in it, he gave a
portion in it: this also is vanity and great wickedness. And they made a generation of vanity, and great wickedness of the earth in the generation of the wicked.

Verse 22

For what is the body and the soul? For what is the body and the soul permitted to a man in all his labor and to have his heart troubled by labor and worry? He labors and gives rest to others.

Verse 23

:Our concern. Our management
:This too. One of the fools who wander in the world

Verse 24

There is no good in Adam. In the case of Tamiah, who eats and drinks and sees his soul doing well, as it is said, he will give his heart to work and will do judgment and righteousness with his food and drink, and so it was said to Jehoiakim, "Did not your father eat and drink: judgment and righteousness then were good for him?"

Verse 25

For who shall eat and drink? Why should I not rejoice in my portion, in eating and drinking? Who shall see me to eat my flesh, and who shall hasten to swallow it from my throat?
:Out of me. Out of my country. This is the age of the wicked, who are gathered for the benefit of others.

Verse 26

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"For to a man that which is good in his own sight. In the sight of God that which is remembered for ever, "For it is from the hand of God."
T He gave wisdom, knowledge, and joy. A heart to engage in the Torah and the commandments, and to rejoice in his portion, in his food and drink, and in his cup: pure.
And he took care to gather and assemble and present it to God, as it was said: "And I And to the sinner we give a reason.
will hide Mordecai in the house of Haman."
:This too. One of the things we gave to the people, some of them are laborers and others are takers.

Chapter 3

Verse 1

For all time. Let not him that gathereth wisdom rejoice in folly: for if now it be in his hand, yet shall he inherit it: the righteous, but
the time is not yet come: for to every matter there is a time appointed, when it shall be.
:For every object. For every thing. All things are called objects in another language.

Verse 2

:Time of birth. To have a new moon.
:Time to die. The number of years that each generation has.
:A time to deceive. A nation and a
kingdom: A time to uproot. A time to come to uproot

Verse 3

:A time to kill. A whole nation, when the day of your commandment comes, as it is said, and your remnant will be killed: "And a
time to heal. Break them, as it is said in the case of the Egyptians, "And they returned to the Lord and He interceded for them and
healed them: A time to break out. The wall of the city when it is cut down, as it is said, and the wall of Jerusalem is broken down
:A time to build. As we said, and you will build it as long as the world lasts.

Verse 4

:A time to weep. In the ninth of the month:
"A time to dance. For the coming of the Lord, as it is said, "Then shall the weeping fill his belly: A time
to lament. In the days of mourning: A
time to dance. At the wedding feasts and feasts

Verse 5

"It is time to cast stones. The children of Israel cast stones in the house of the Lord, "and you shall cast stones of the sanctuary."
And when they shall be gathered together from captivity, "And the Lord their God shall save them in that day, as the flock of his people: for the stones
of the Nazarites shall be scattered
upon his land:"'A time to embrace. "For as the region shall cleave and the
"And the Lord put the man away."

Verse 6

Israel, :Time to ask. As we said, I will ask for the loss. For the matter of rejection
"a time to perish. And a time to be lost in exile, as it is said, "And you will be lost among the
nations: a time to be kept. "The Lord bless you and keep you," when you do His will
"And he will cast you into another land."

Verse 7

"It is time to tear down the kingdoms of the house of David, and I will tear down the kingdom and
tear it apart. And it shall be in your hand.. . and the two kingdoms shall never again be divided into two kingdoms, a time
of mourning." Sometimes a man is silent and receives a reward, as it is said, "And Aaron was like," and he remembered that he was alone
and was not drunk: "He spoke with him," as it is said, "And the Lord spoke to Aaron.. . It is: "A council to speak.
"Then Moses sang"; "And Deborah sang"; "Take with you words

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Verse 8

"A time to love. "And I will love
you:" and a time to hate. That we may say, "All their evil is in Gilgal, for there they were hated."

Verse 9

What profit is there for the doer? What profit is there for the doer of evil in all his labor? For his time will come, and all is lost.

Verse 10

:The subject. The method
:To torture. To behave

Verse 11

Beauty in its season. In the season of goodness, beauty is the reward for good deeds, and in the season of evil, it is seen: to pay for evil deeds, even the world is given to
them in their hearts and bodies. Even the wisdom of the world, which He has put in the hearts of men, He has not put all of it in the hearts of each one, except this is the end and this is the end, so that man may not find out all the work of the Holy One, blessed be He, to know His signs, and may not know the time of His visitation, and where he will stumble, so that he may give his heart to return, that he may be troubled and say: "Today "It is the morning of death." Therefore, it is written here that "the world" is missing, for the tongue of the world, because if Adam knew that the day of his death was near, he would not build a house or plant a vineyard. Therefore, it is a Beauty did in its time; this is the sixth time to death, the word of beauty is, that Adam said: "There is still time: when I shall be far away," and he built a house and planted a vineyard, and this is beauty, which has disappeared from the world.

Verse 12

I know. Now, woe is me, and the time of judgment is come, for there is no good in the flesh, because they rejoice in their own destruction: and to do good in the sight of the Creator is good, while he liveth.

Verse 13

:And he saw good. Torah and Mitzvot

Verse 14

I know that everything He does is good. The Holy One, blessed be He, is in His work from the beginning, He is seen to be eternal, and
ʸ And she changed, like a pot there is no change in Him, neither in addition nor in subtraction, and when He changes, God has commanded that they should fear Him before Him. The ocean burst its bounds in the age of man and the flood covered the world, and God made it so that they might fear before Him. For seven days the heat of the day changed in the age of the serpent, to shine in the west ten times in the days of Hezekiah, and to set in the east, so that they might fear before Him. The heat returned and in the days of Ahaz his father, the day was shortened and the night was prolonged on the day of his death, so that there was no mourning. All: There is nothing good for a man to do except to do his commandments and to fear his face, that he may be feared before him. According to you

Verse 15

What a grave it is. What a grave it is from its face, a grave it is made and seen or heard from others who saw it, and it is a witness against it that those who saw it, that the Holy One, blessed be He, seeks the persecuted. Jacob was persecuted, Esau persecutor. "And I loved Jacob, and Esau I hated." The Egyptians pursue Israel; the Egyptians drown in the sea, and Israel goes to Ramah.

And asher. He will come to be a great man in the end, he is a model of what he was. As he was in the beginning, so he is in the end. The Holy One is not blessed, he changes his ways in the world, and God seeks the
persecuted. To Pharaoh from the persecutor, according to you, what will be the advantage of the evildoer in Asher: he is a laborer? The mountains will eventually be covered with snow.

Verse 16

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The place of judgment and the body. I saw in the Holy Spirit a place for the office of the governor in Jerusalem, which was "full of judgment." Where they will judge wickedly, as it is said, "They will judge their heads with a bribe," and I saw their disobedience.
:The place of righteousness. The middle gate, which was a place of concealment for the
wicked, whose name is Shema. There shall dwell Sharesh, Rab-Saris, Nergal-Sharezer, Rab-Mag, Nebuchadnezzar and his troops, :and they shall judge
Israel with severe torments and with deadly judgments, whose name is Shema. He
tasted it for his own sake, saying that he was the one who spoke the truth, as he was the one who was evil (and he was seen to be a dot in the Segol
of the Rishi, but according to me, he will end up with a sentence, he will turn into a dot of a great kametz, and even according to me, he will not be in any
place: his cold is still that he will turn into a dot in the Ethanachta and end up with a sentence)

Verse 17

I said, "I am in my heart and in my body." I say to you, "The Holy One, blessed be He, will judge all things in due time; there is a time for every desire, even for transgression. And for the And though the matter be delayed, its end shall come in its own time. For judgment of the law, there is a time when I will come."
And for all the work that Adam did, there he would be judged at the time of the commandment. There in his time was given a time: for every work to
be judged against him. The father of the sons of my generation and the father of the generations of our generation

Verse 18

I said in my heart: When I saw all this,
:Concerning the sons of Adam. Who have taken upon themselves a measure of pride, to exercise dominion and lordship over those who are less than they.
To them. (Other books: To them) The Holy One, blessed be He, is to make them know that their kingdoms are not perfect, and to
make them see that they are, and even the ministers and kings
:The beasts are theirs. When the beasts are left and the life of the beasts is theirs

Verse 19

Because it is called the sons of Adam and Eve. This is the taste of the word, which the Holy One, blessed be He, gives to the sons of Adam, and to the beasts, and to the one who gives to the two of them, He gives, because, as this one dies, so this one dies and his glory and
his success remain for Adam from the beasts, it is not seen: from death, for all will be And leaves man from the beast.
turned into being. The desire to return to the dust

Verse 20

Verse 21

Who knows? As in, "Who knows how to return?" Who is he who understands and gives heart? The spirit of the sons of men is that which goes up on high and stands in judgment, and the spirit of the beast is that which goes down to the earth, and it has no power to give judgment: and it is not wise, and it is not wise to behave like a beast that does not keep its own ways.

Verse 22

:And I saw. In all these :For
there is no good. For Adam
Let the man rejoice in his works. He who works with his hands shall rejoice and eat, and not enlarge his soul, as he desires to be rich, to increase, not to be poor.
:For he is their portion. He shall receive his portion from heaven, and his heart shall rejoice, because he
shall bring it to see. After all, what will it be to his sons, if they prosper, even they in the tithe that he shall gather: and he shall leave it to them, or they shall not prosper.

Chapter 4

Verse 1

:And I turned and saw. In the Holy Spirit

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:All the oppressed. Those who are oppressed will be in Gehenna for the deeds they have done
under the sun. Under the Torah's substitutes
And behold, the tears of the oppressed. They weep over their souls, oppressed by the hands of the angels of destruction and cruelty, and so it is said, "Those who go through the depths of weeping, from the fountain of Yeshua, are those who go down to Gehenna." And it is also said in the Book of
And from the hand of their enemies is power. Their enemies are cruel and surround them with power.

Verse 2

The grave of his death. Until this evil one has dominion over them, may He be exalted to reject them from the Holy One, blessed be He, like the first fathers, whom Moses did not answer except at their hands, and like my father David, whom I did not answer in 24: "They murmured until I said, "Remember the mercies of Your servant David

Verse 3

:Aden. Still, if you
have not seen the deed. I saw in the Midrash of Koheleth, that generations will be stuck in it, which will wrinkle their faces for creation and will not be created.

Verse 4

And I have seen all the labor. These are the transgressions, which are labor in the sight of the Holy One, blessed be He.
:And all the talent of the work. Which is not for the name of heaven, but for the envy of a man of his neighbor, that both of them are vanity.
:Because she envied a man. As she envied a man of his neighbor

Verse 5

:The loser. The
wicked :Holds his hands. And he does not touch, and he does not eat except from the
plunder :And he eats his flesh. On the day of judgment, the righteous will be seen in glory, and he will be judged. Thus it is said in the book of

Verse 6

:It is better to be a buyer of a little wealth than to be a buyer of a little wealth, for it will give him a spirit to be created: than to be full of wealth. Much wealth is a waste of time, for it is labor and sorrow of spirit before the place.

Verse 7

"Under the sun. As in "under the sky"

Verse 8

:There is one man and there is no other. There is a man who speaks his words alone,
even though he has no son or brother. If you learn that he is wise, he is not a buyer, you will learn that he is like a son, and that he is not a friend, he is like a brother. And if he is single, he does not take a wife to be like a brother to help and to beget a son. And if he is a merchant, he is not a buyer, he has partners, and he goes out alone.
:And there is no end to all his labor. He will reach the end, and if he is a merchant, he will labor diligently.
His eye will not be satisfied with ten. He will not be satisfied with the delights of Torah, for the Torah is more learned than the man of Adam from his disciples. And as for wealth, he who pursues wealth will be a follower of wealth.
"And why do I labor? Since I am not raising disciples, and I am not taking a wife to bear children."

Verse 9

:Both are good. For everything.
From the one. According to you, a man will buy a friend and marry a wife, if they have a profit left over from their labor. The abundance: a kingdom made of two, which no one begins with alone

Verse 10

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For if they fall. As for his hearing. And as for the matter of the Mishnah, if a Mishnah of his own falls upon him, his friend will repeat it to him, :or if he stumbles and does not carefully examine what he has heard from his teacher, his friend will come and establish him in the truth: and woe to him. And woe to him

Verse 11

:And they are warm. As he hears, and as for the male and female, they are warmed by each other and give birth.

Verse 12

And if they attack him alone. If they come to attack him in turns, if there are two of them, they will stand against him, and all the neighbors if there are three, and the threefold cord will not be hastily severed. Another thing: Why should a wise man teach his son and his son's son, that there is no Torah that is not passed on from his seed, and therefore He says, "It shall not be cut off from you, nor from the mouth of your seed, nor from the mouth of your seed's seed." Another thing: The threefold thread in the call and in the mission and on the way to the land, not in haste, is in the orderof all sin. On other occasions, it is taught in the Midrash: "There is one God and no other." But a :The last calls are sitting on them

Verse 13

What is called a child? He who does not come to Adam until the thirteenth year A good child is born from a poor and wise man. This will make a good child, and why? of life is

a danger. There are no organs that hear, but he who does not hear is like him who creates evil.

:Wise. Who instructs man in the way of goodness.

From the king of old age and infirmity. This is the creation of the evil one, who rules over all the members. Old age. He who rejoices that the child is born, he is given to him, as it is said, "To open the sin of a bed": and infirmity. He who leads him astray in the way of evil, thus: taught in the Midrash

:He who does not know how to shine yet. The mountains of old age, and he does not receive strength

Verse 14

:For from the house of the Syrians he will come to the kingdom. From the place of filth and filthiness, as the translation of "and filth" is "and secret" because even in his kingdom. From the time of his reign in Adam, the heir of the good and the good is born from him, and he comes from within him pure and not from within him the filth of the womb, as they taught him in the Midrash. Another thing: "For a child born of poverty and hardship is better" as he says. "For out of the house of the Assyrians shall come forth "one that knoweth not to shine forth," the grave of the aged in his iniquity, and his inability to reign," for the poor child, his end shall be that they shall say of him, "He shall come forth to reign from the midst of his afflictions, and from the house of his captivity, captivity." (Other books: As it is, the mountains of the mountains of the Assyrians, He is like "God" "And he shall not dwell there, as he shall dwell in Joseph, whose king shall come forth out of the midst of the house of the Assyrians. And so David, "I will take thee from the flock, from the herdsmen, for in his kingdom a prince shall be born. For he shall reign justly and righteously, for in his kingdom he shall turn thee from the way of the kingdom, and shall humble himself." Among the wise, according to the measure of the heads, and so, "And a wild city shall Adam be born,": that it shall be transformed and changed from what it was like a wild city, and Adam shall make

: Born. It was made, and the tongue was made.

Verse 15

I saw all life and flesh. I found in the Midrash of this book: "This is the generation of the slain, of whom it was said: 'And of all life: with them is the second child. If the generation that was Noah and his sons should exist under him

Verse 16

There is no end to all their people. There are many and many, and indeed there is a remnant, as it is said, "Their seed is ready before them." "A woman conceives and gives birth in three days." "They will send out their oppressors like sheep to all that was before them. There is no end to all the good that was before them, and all is lost, and in the calm of the soul he asks:

:Even the latter. The generation of the faction:

They will not rejoice. Even they are in the good that is given in their hand: For this also. The end of the shell of vanity and the thought of a spirit as if Adam were walking another will create

Verse 17

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Guard your steps as if you were going to the house of God. Go ahead. If you bring thanks and offer peace offerings, that is good, and guard yourself, lest you be caught in the night by bringing sins and guilt.
:And near. It is good to hear the words of the Holy One, blessed be He, and it is good and near to the Holy One, blessed be He.
:The offering of the sacrifice of the wicked. He who sins and brings a sacrifice
:Because they do not know how to do evil. No one who is ignorant understands that he does evil to himself.

Chapter 5

Verse 1

:To plead a case before the gods. To speak a difficult matter before a high priest.
For God is in heaven, and thou art upon earth. And even the weak shall be afraid of the mighty, and the strong of the lowly. And the fear of the weak shall be upon the mighty, and all the inhabitants of the strong shall be afraid of the high, and the weak of the lowly.

Verse 2

For the dream comes with many things. For the way of the dream is to come with many thoughts that a man contemplates and ponders during the day, and the way of the voice of a fool is to come with many things, for in the multitude of his words, a voice of fools comes out: "From his mouth, for transgression will not cease, therefore I say: "Let your words be few

Verse 3

:There is no desire for the wicked. There is no desire before the Holy One, blessed be He, for the wicked are the ones who swear and there are none who pay.

Verse 4

Verse 5

:Do not give your mouth. In a vow: To
cause your flesh to sin. May iniquity rule over your children.
:And do not say before the angel. The messenger came to you to prove your righteousness, which you have judged with many.
:Because it is a glass. I broke it in glass. I thought that it would be possible for my hands to give it.
:And the work of your hands shall be destroyed. The commandments that were in your hands, which you have made great, you have lost. Thus it is taught in the Midrash.
:On your voice. In the path of your voice

Verse 6

For in the multitude of dreams and visions. For all that the dreams and visions of the prophets and the multitude of interpretations shall tell thee: from the place
where thou fearest God. The word "for" is used in the language of "but". Do not listen to dreams, but fear God.

Verse 7

If a man oppresses and robs the poor and the needy, do not be surprised if he sees in a city that they are oppressing the poor and the needy: do not be surprised. For he will be a
stranger to them, when he brings upon them a shepherd who is high above the high
places. And he sees their deeds, and the Lord is high above them, and he sends a trap: from a place and his hand is against Pharaoh, that and he takes a prey from them. A prey is a trap
from a judgment. According to what he is, he is a trap, he is a "trap", a small opening, which if he were not a trap, he would be a "trap" of a little. Another matter: If you see that there are some who are arrogant and stubborn in judgment, and you see a righteous person coming to the city, for the Holy One, blessed be He, is the one who shows them good, and He does not withhold His favor from them, do not be surprised at their desire for a place, for such is their way, to please Him.
:For he is high above high, he keeps watch. He waits until their anger is filled.

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And high. Yeshua will be their reward when the time of their visit comes, as it is: "You will not keep my sins"; "Keep: "faithful"; "Keep the word

Verse 8

And the earth shall be ashamed of all that is. And the inhabitants of the earth shall be ashamed of all that is, who are proud and angry in their place, in all that is. In every thing he doth send his messenger to Pharaoh, and even to cast him into the hands of the oppressors, as he did to Titus.
M The king of the field will be served. The Holy One, blessed be He, will act for Zion, to take away her insult from her enemies, and to plunder her. :Rent to its builders

Verse 9

:A lover of money will never be satisfied with money. A lover of commandments will never be satisfied with them.
And I love the multitude. Many commandments
It will not be brought. And there is not in any of them a commandment that is complete and complete, like the building of the temple and the synagogue: and the book
of the Torah is also empty. Thus, the two last readings are required in the Midrash, and even other worthy faces, as well. I have advanced according to myself that it is from the matter of "high above them," that the text of the same text says another
thing: And the earth shall be exalted in all things. The wages of the land are reckoned above all, that even if he were king, he should be a servant to the field; if you make the land fruitful, what shall he eat? and if not, he shall die of hunger: he that loveth money shall not be satisfied with money.
Money shall not be eaten: and whosoever loveth wealth? in
wealth.
.It will not be brought. He who does not gather fruit, this too is vain.
Another thing: And the land will be blessed in all its glory. The intoxicant of Israel in all its Torah is, in the reading, in the Mishnah, in the Gemara.

A king in the field is a slave. A king in the name and in the mission, his servants are still slaves to Baal Gamar, who: arranges before him the teachings of prohibition and permission, impurity and purity, and judges: a lover of money.
A lover of Torah is not satisfied with it.
:And I love in abundance. Torah
It will not be brought. He calls and calls and does not finish, what is the beauty of his name? All this in "And he called:" Many

Verse 10

:Many are the good things. When Israel does good, many eat of it.
The reward of the mitzvot is given.
And what is the talent of its owners? Blessed is the Holy One, for he is in all the goodness of their
works, for his eyes see them. He sees them as pigeons, and the Spirit rests before him, who speaks and his will is done: And so with regard to sacrifices: In the abundance of
the good, many eat of it. Those who bring the offerings of abundance, many priests eat of it: and what is the merit of those
who offer it? Before the Holy One, blessed is he.
For if his eyes see, he will speak and his will be done.

Verse 11

The years of the laborer are sweet. The laborer of the land sleeps, and his years are like a wild ox, between when he eats little and when he eats much, for the grave is like a thorn in the flesh.
And the rich man's seven days do not allow him to sleep. And the rich man's seven days do not allow him to sleep, all night long he meditates on them. Another thing: "The years of the laborer are sweet to God, "whether his days are few" or "many"; the little he has will be eaten as much as the many. Moses led Israel for forty years, and Samuel the prophet led them for ten years, and the meaning of this inscription is as follows, as it is said, "Moses and Aaron among his priests, and Samuel among those who call upon his name and his body." Thus it is
Tanhuma: required in
And the seventh to the tenth. Baal Shemvuot
He does not give him rest to sleep. In the grave, as we say, "He bears the lips of those who sleep." All the wise scholars say: A word is heard from his mouth, his lips bear the lips of those who sleep in the grave.

Verse 12

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:Ten is reserved for his husbands to shepherd him. As the tenth is the Sheol of Korah, by the hands of Ken he was exalted and went down to Sheol

Verse 13

:And there is no fear in His hand. Even the memory of the fathers

Verse 14

And he shall not be afraid of his labor. When he dies, he shall not carry in his hand the remnant of the righteousness that he did with his wealth during his life.

Verse 15

:All the people of Sheba. That is the treasure, so it goes.

Verse 16

"And he was sick. As is "and I am sick," and the Lord will be left, as is "and the Lord will be left" for "his life is a forest."

Verse 17

To eat and drink and see good. To engage in the Torah, which is a good thing to take, and not to accumulate much wealth, but to rejoice in the portion given, for it is his portion.

Verse 18

:And his authority to eat of it. In his life: And you shall
wear his portion. In his death, that he may be entitled to engage in the Torah and the commandments during his life as if he were receiving a reward

Verse 19

:Because it is not many. There are no long days in this world.
Let him remember the days of his life. For they are few, and not many, and why should he take pains to accumulate wealth? Let him take pains in the matter: He who stands for the world to come, in his life.
:For God is a refuge and a refuge. The Holy One, blessed be He, is a permanent witness to this forever.
With joy of heart. Who rejoices in doing good in his life. And I saw in the Midrash, this is Elkanah, who led Israel to go up to Shiloh on foot, and in the way that they went up this year, there was no going up that year, in order to spread the word and to make them walk, so that the scripture might be fulfilled: "And the man who went up was from his city and his people." And I say that this midrash, the end of the reading, is: "For God is a remedy for the joy of his heart." This is to him, "And the man Elkanah offered an offering, whom the Holy One, blessed be He, determined to be a testimony in the writings, and the testimony was
"From his
city is a riddle. A small opening is made; thus I interpret the word, as it is, "for there is no riddle in the mouth of three men:

:With joy in his heart. May there be joy in his feet.

Chapter 6

Verse 1

:And she was abundant upon the earth. In the multitude of the sons of Adam she led

Verse 2

:Ten and treasures. According to his simplicity, according to his hearing
And the gods will not allow him to eat of it. He will rejoice in his share, to find a soul-reader in his tithe, for he desires to oppress and to increase wealth, as it is said, "And he is like death and will not be satisfied," and he will not rule over it. He will take his wealth and do righteousness with it, and he will enjoy doing righteousness to eat on the right hand for the future, and a stranger will be his. And a lecture on a legend in the words of Torah
.Ten, treasures, and honor. Reading, Mishnah, and Agada

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.And they shall not rule over him. He is not worthy of the end, and from among you, there is no one who is worthy of it, according to the word of the Lord: For a stranger shall eat him. This is the end of the world.

Verse 3

:If a man begets a wife. Sons and many
shall be his days. (And many riches and all good things shall be his days) He is. "And many" means "many". That is, "all good things"
:And his soul shall not be satisfied. It is a sign of good that he rejoiceth not in his portion, that his spirit may be refreshed by what is in his hand.
And there was no grave for him. Sometimes he was killed, and the dogs ate him. And all these things were found in Ahab, who fathered many children, and his wealth was great, and he was more precious than others, and there was no one who could find a soul in his wealth, and the dogs ate him better than he
who was dead. A woman's shell, for the fall in vanity comes and goes, and sees no good, nor does it desire it: and there is no one to be grieved for it.

Verse 4

Verse 5

Verse 6

And if he lives. And if he lives a thousand years, what does he gain, if he is miserable and does not see good? Will he not end up returning to the dust like the rest of the poor?

Verse 7

All the work of Adam. In the path of his mouth he is, that he may eat and drink in this world and the next, and this he does not eat:
in his life and also the soul is not filled. In the water as it is said, and this even his desire is not filled with a little pleasure, as it is, :"Fill my soul," in the language of the error of desire. And after that he is

Verse 8

:What is left. If he were not wise, what is the matter with
him? What is the loss of the rich man who has no spirit? He also knows how to walk in the land of the living. Another thing:
And the soul will not be filled for the world to come, because he has not done good deeds in his life.

Verse 9

Better is the sight of the eyes than the journey of the soul. Better is it for a man to see his tenth than the sight of his eyes than food. And he who walks in the soul is drunk.
Another thing: Better is the sight of the eyes than the goings of the soul. Better is it for him to go after his eyes to steal: and to oppress his soul from the goings of the soul, that he should not give heart to his soul, that it should go as it were
in the morning: this also is vanity. It is given to the wicked.

Verse 10

What a grave he was called by his name. Thoughts and greatness that he had in his life, "a grave he was called by his name", as it were, a grave he was and a time passed away his name came out in the flesh, and now it passes, and it is known that he is a man and not a god, and his end is death, and he will not be able to argue with the angel of death who will surround him

Verse 11

For there are many things. Let us dwell on them in his life, when the kings, monkeys and elephants and lions, all play: "He is the most, and what is left is his name?"

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Verse 12

For who knows? For who knows what is good, and what a man can do in his life, that it may be good for him? Not for the length of his days, but for the
number of the days of his life. For they are few in number.
And they will do it. For those who do it in a short time, while they are alive, are short-lived, like the shadow of a passing bird, and even though Solomon said, "like a shadow," they are still, and he did not interpret the shadow of a palm tree as the shadow of a wall, they are permanent, like a grave: David his father interpreted, "His days are like a passing shadow," this is the shadow of the passing bird, as is taught in the Midrash.
Who can tell a man what the wealth that a man accumulates for his children after him under the sun will be?

Chapter 7

Verse 1

A good name is a good lubricant. A good name is better for a person than good oil. And on the day of death a name is better than the day of his birth. For a good name is difficult to find. A good name is better than a good oil, and the rest of it is better than a good wine. For if you put water into it, it will float and float, and it will float, but if you put water into it, it will float, and it will float.
A good name is better than a good oil. Good oil goes down to the head, as it is said: "Like good oil... going down on the beard." A good name goes up to the top, as it is said: "And I will make your name great." Good oil is for an hour, and a good name is for eternity, as it is said: "May his name be for eternity." Good oil goes from a young man to a young woman and does not leave any, and a good name is for the end of the world. Rabbi Yehuda said in Rabbi Simon: "From the altar of the best oil, they were gathered to the place of the anointing oil, and from the altar of the best name of life, and they came out burnt, and they were Nadab and Abihu, who were anointed with: they were gathered to the place of death, and they came out alive, Hananiah, Mishael, and Azariah, who came out of the fiery furnace. And the day of death is from the day of his birth. She was born of Mary, not everyone knows what she is. She died, she was buried: the well. And Aaron was in the pillar of cloud, and Moses was in the manna

Verse 2

:It is better to go to the house of mourning. A proverb that guides the living and the dead.
:Milaha El Beit Misha's house. She is a woman who only lives in life.
In Asher is the end of all the earth. In the path of mourning is the end of all the earth. The end of all the earth comes to you. According to you, the living will give to his heart, all that he has redeemed with grace by death, I will require that they repay. For me in my death, the one who has reduced his sorrows, the one who has claimed his sorrows, the one who has mourned his sorrows, the one who has mourned his sorrows, and the one who has mourned his sorrows, and if not now, then another thing: for he is the end of all mankind. She died, and all the days of a man were ended, and his mercy was not repaid, but the house of the bridegroom, his time was up, and he did not go, and he said to him: "Your end is that a son will be born to you, and there I will be with you, and your son's wedding gift will come to you, and there I will go: and my life will be given to his heart. This thing, if not now, will be repaid by him. Mercy, it will never be repaid.

Verse 3

Better is anger than a rebuke. For he who pursues the law of judgment, let him not be grieved. It would be better for them to see the Holy One, blessed be He, angry with their transgressions, than for a rebuke that is rebuked by them, who, if He had seen them with evil intent, would have returned to them for good. It would have been better for his master if his father had grieved him: for all the evil he had done, and the evil he had seen, and in the end he would have been killed for it.
:He will turn his heart. He will turn the heart of man to turn his ways.

Verse 4

The heart of the wise is in the house of mourning. They think about the day of death.
And the heart of fools is in the house of joy. There is no one who fears the day of death, and their heart is as good as their sorrow.

Verse 5

Verse 6

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:For like the sound of the pots. Thorny trees, Ashpin"t Balazs
Under the pot. Under the pot, the firewood is burned by burning thorns, and they are struggling to get through it. Rabbi Yehoshua ben Levi said: All of Kisaya, as long as there is no fire, the firewood is gone. But, in the middle of the night, the firewood is gone, to say, I am from Kisaya. We know that even we are of the trees, and there is a need: "Son. Even the foolish speak many things, saying: "We are also of the thinkers, and this too is vanity. And it is a labor, which
the Holy One, blessed be He, sends to the people to be weary and bitter: in them

Verse 7

For the oppressor will praise the wise. When the oppressor is angry with the wise, he confuses his knowledge, and he too will fail. Dathan and Abiram rebuked Moses, saying: "The Lord will be afraid of you and will judge between you and the people," and they confused him and made him lose his heart, and they caused him to be careful as against the Holy One, blessed be He, and said, "And the shadow did not overshadow your people," and he was punished with the word, which he answered, "Now you will see," and you will not see in the battle of the kings
of the earth. "The heart is a gift. The heart of wisdom, which is a gift to man, that we may say, "For the Lord will give wisdom."
Ashekh. To speak of strife and quarrel. There are six other faces that separate the readings, this one from that, and "because" the saying: At the head of the reader is a scepter that is connected to the reading in front of it.

Verse 8

The end of a matter is better than the beginning. As it is heard, at the beginning of a matter, no one knows what will be its end. But when the end is good, another good thing
ends: the end of a matter is better than the beginning. At the time when it is good from the beginning, we direct it to good when it is planted in it. Rabbi Meir was a Qaim and a scholar of the college of Melita in Elisha ben Aboyah in the Midrash: Ecclesiastes
:Long-suffering. The wise are not quick to quarrel.

Verse 9

:Don't panic. Don't rush.

Verse 10

Do not say, "What were the days and the body?" Do not be surprised at the good that came upon the righteous: the first, like the generation of the Word, and the generation of Joshua, and the generation of David.
:For you have not asked wisely. That all is according to the memory of generations.

Verse 11

:Wisdom is good and good. Their wisdom is their heritage, the memory of their fathers, for wisdom is good: and it is left to those who see the sun. Wisdom is the best of all creation.
To the seers of the sun. Here are all the signs, as they say: "The one who is far from the seers of the heat is forbidden even in some places. This is not intended except by me, whom the heat sees."

Verse 12

For in the shadow of wisdom is the shadow of money. All those who sleep in the shadow of wisdom will sleep in the shadow of money, for wisdom is a rewarder: for the tenth day
comes: and the knowledge of wisdom will be added to its increase. And wisdom is added to its increase more than money, for wisdom will be added to its increase.

Verse 13

Behold the work of God. How he is established, all according to the work of Adam: the garden of Eden for the righteous, Gehenna for the wicked. See where you are going.
:For who can correct? After death, the thing that he corrupted in his life.

Verse 14

:On a good day, be good. On a good day, be good to those who do good.

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And on the day of evil you will see. When evil comes upon the wicked, you will be among those who see, of whom it is said, "And he went out:" and saw the dead bodies of men and flesh," and you will not be among those who see: "And it will be a horror to all flesh: even this one for that one. Goodness and its reward are greater than evil and its reward: that man may not find fear behind him. To contemplate behind him is the Holy One, blessed be He.

Verse 15

Yeshua the righteous is lost in his righteousness. Even though he is lost, he still stands in his righteousness. The deed of Joseph the son of Phinehas the priest, whose foot was cut off. He called a physician to cut off his foot. He said to him: "When you come to the gate, let me know." And Asa called his son Juniah, and said to him, "My son, hitherto you have been obliged to take care of me. From henceforth you shall not be obliged to take care of me, for there is no priest who is defiled by any part of the living: from his fathers

Verse 16

:Do not be too righteous. As a beggar, who thinks he is righteous and has mercy on the wicked, and does not be too wise. For a light and heavy lord is a shell of falsehood, and what is on the soul of one saying of the Torah, he brought a heifer: 'Arufa, and so on

Verse 17

:Do not commit many sins. Even if you commit a little sin, do not add to your sins, lest you die without your time. As Saul, as it is said: "And Saul died in his own way, which was greater than his own" in Nob, the city of the priests: and in Amalek

Verse 18

It is better that you hold on to this and that. Hold on to righteousness and the wicked. If the prophet said to the righteous something like this: Go to the wicked, as Samuel said to Saul, do not let your eyes be too light to doubt him.
Their two hands will uphold righteousness and wickedness as they walk. :He will bring out all their words.

Verse 19

Wisdom will dare to be wise. According to him who said, "Do not be overly wicked," if you have done a little, do not add to it, lest you search through your deeds and be surprised at the sin, saying, "Wisdom will dare to be wise," that she may advise him to return: in return
Ten rulers. He is remembered for his courage, as the scripture testifies, "And there was no king or ruler like him before him." His wisdom is high, he ponders his deeds, and he is better than ten kings who have condemned him and have not turned from their ways, as he was
in the city. In Jerusalem: Rehoboam, Abijah, Ahaziah, Joash after the death of Jehoiada, Amaziah, Ahaz, Manasseh, Amon, Jehoiakim, Tsidkiah

Verse 20

For there is no righteous man on earth. For you, O king, search his deeds.

Verse 21

Also for all things and for all. According to what is spoken by Saul, who received the evil tongue against Nob, the city of the priests, and concerning whom it was said: "Do not transgress too much," he said: "Also for all things and for all," when they speak to you: "Rachel's sons, do not let your heart accept
them. If you do not hear your servant cursing you. It is not good that you should incline your ear to hear your servant cursing you. Another thing: Ten rulers. These are ten things that burden a man: His eyes see things that are past. His ears hear things that are empty. His hands snatch and throw. His feet lead him to things that are past. And his mouth and his heart. Another thing: Wisdom will dare to be wise. This is Noah. Ten rulers. Ten generations of his descendants. Another thing:
To be wise. This is Abraham. Ten rulers. Ten generations of his descendants. Another thing: To be wise. This is Joseph.
Ten rulers. These are his brothers.

Another thing: To the wise. This is Moses. From the ten rulers. Ten things that affect the body on the hands of the food: from the puma to the vesta and from the vesta to the crouch and so on, as it is said in the Midrash of Ecclesiastes. And his wisdom stood

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To Moses, who did not need to eat forty days and forty nights. All the faces were in the study, and I am not able to sit on them, because he calls after him: "For there is no righteous man on earth."

Verse 22

Verse 23

All this I have tried with wisdom: Musav based on the readings of Shalmatan (other books: and not) and on Shalma'alan: I have tried with wisdom. In the Torah
:I said, "Wisdom." To know wisdom: "But it is far
from me." And what is it?

Verse 24

:Far away what was. The far away things that were in the beginning were created
And deep is the deep, "Where will they find it?" I have no right to ponder them, what is above and what is below, what is before and what is behind: and yet

Verse 25

My grandfather. To know and to understand, and to seek wisdom, the interpretation of the parable of the red cow, and to consider the end of redemption.
And to know evil is a trap. To stand on the edge of knowledge is a heap of Epicureans and the follies of the wise, mixed up and bored with them: Sheba

Verse 26

And it is said, I am bitter from death. It is harder than ten of the hardest things that have been created in the world, as it was said in the Bible: "See the partners." "And I am bitter" and hard to find "the woman", these are the meanings: "and they will forbid
her heart. To speak of a woman, as it is, "he will provoke her with his fornication and gather her with his fornication
and when he binds her in Adam, he will be like one bound with bonds of oppression :Forbidden
hands. :Forbidden. The word means all bound, as in "and his bounds were broken," his bonds. And so the interpretation is comforting.

Verse 27

Behold, this is what I have found, says the assembly, one by one, to find a reckoning. All the commandments that the righteous do and the transgressions that the wicked commit are counted before the Holy One, blessed be He, one by one, until they are joined together: to a great reckoning. Thus did the multitudes of him spread out in the veil of error.
: Ecclesiastes said. Wisdom's assembly said, and the soul that gathers wisdom said:
Ecclesiastes. It is feminine, and when it is pronounced masculine, it is turned over to the group, and it is Solomon. Jeremiah ben Eleazar: The Holy Spirit sometimes anoints in masculine language, and in the Midrash of Tzinu: Rabbi said, and sometimes anoints in feminine language. One inscription says, "You are my helper and my deliverer," and another inscription says, "You are my helper and my deliverer." One inscription says, "He who brings good news, who proclaims peace," and another inscription says, "A voice:"He who brings good news to Zion

Verse 28

My soul still sought. Only these things are said of Me, "I sought and did not find them." My soul still sought: "My soul is like a woman, but I did not find them, for all their knowledge is easy for them."
Adam is one of a thousand that I have found. In the way of the Sheba, a thousand are gathered for a call, none of them will go out to the rescue, they will see them for a mission, but only ten, and of those from the one who are gathered for a mission, none of them will go out to the end, but only ten, and of those ten who are gathered for the end, none of them will go out to the rescue, but only one, for the sake of one. :Teacher
:And a woman in all these. Even in a thousand, so you must shine in her

Verse 29

:Only see this, I have found. She returns to the world with a burden on her hand.
:Asher did. The Holy One, blessed be He, made the first Adam straight.

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"And these are they. When they were married, they had a wife and they became two and were called "These
are they: They asked for many calculations. They plotted and calculated the sin of sin. Thus it is taught in the Midrash

Chapter 8

Verse 1

?Who is as wise? Who in the world is as wise as Adam, and
who knows the interpretation of a matter? The interpretation of a matter. As he was like Daniel, whose wisdom was in the fear of heaven, they were found to be wise in the fear of heaven. Who is like Moses, who makes interpretations among Israel for their fathers?
Who is in heaven?
"And the strength of his face shall be changed. The rest of the creatures shall fear, until they come near him." "For the horn of his face is like a horn of fire."

Verse 2

I am your king's servant. By your word, I am your servant and I will be ready to keep your king's word for all time, which is good: in wisdom.
And on the word of the oath of God. We swore to him not in Horeb to keep his commandments.
Another thing: I am willing to keep the mouth of the kings of the nations who rule over their children in Golgol and Arnon. And on the word of the oath of God. And only that they will not transgress the oath that we have sworn to the place
And on the word. And by the word of the oath of God, which is kept by the mouth of kings. And so Hananiah, Mishael, and Azariah, who said to Nebuchadnezzar, "And they said to the king, Nebuchadnezzar, do not be afraid, I will be patient on the day of your sacrifice." If it is a king, why Nebuchadnezzar? And if Nebuchadnezzar, why is he a king? But they said to him: "Go, we say that you are a king, and that you are a slave to us and a tribute to Golgotha, but you are a king, and not a king, but a servant to us, and
:"

Verse 3

He was afraid and said, "Go and flee from him to a place where he is not the ruler." Do not be afraid of him, go. Do not be afraid.
For in every place he is the ruler.
:Do not persist in evil talk. Do not persist in evil talk. For whoever desires to do evil, he has power and strength in his hand to do.

Verse 4

In the word of the king is power. In the way in which the word of the Holy One, blessed be He, is ruling, and to whom shall He say, What shall I do? And if thou keepest the commandment, thou shalt not know evil, nor come unto thee.

Verse 5

And the heart of the wise discerneth a time and a judgment. The wise knoweth that there is a time appointed for the commandment of wickedness, and judgments are before the Holy One, blessed be He, who will at last deliver them from them. The judgment of Justica Balazs, and it is the judgment

Verse 6

For every desire. When a man does his desire and transgresses the law, there is a time for Pharaoh, and judgment and punishment: because
the evil of man is great upon him. When the evil of man is great and his transgression is full, then his commandment comes, and "because":
"He uses the word "as" in the language, as it is, "because it will be to them a thing that comes to me

Verse 7

For he knoweth not what shall be. When the wicked doeth wrong, he layeth not his heart to what the Holy One shall do: Blessed is he that bringeth him in judgment, and woe unto him in his sorrow:
for it shall be as it is. The Pharaoh, who shall say unto the king, Take counsel with him, and take away the power: for he is a fool: he shall come at a time.

Verse 8

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No man has dominion over the spirit. In his spirit, and they shall make a place for his spirit, to consume it, and to prevent the spirit from leaving it: that in his body the angel of death shall not touch it, and
there shall be no dominion. For the king's soul shall be cut off in the day of his death. In every place you come across, "And David was king," and on the day of his death, "And the days of David drew near to death," and the kings are not mentioned
here, as in: "And there is no dispatch in the war." This is to say: "I will send my sons or my servants in my place."

Verse 9

:I have seen all this. The saying goes above and beyond.
seen the time when a man And I will give my heart to all their works. And also to all the works of the sons of men I will give my heart, and I have had dominion over his neighbor, and the man over him, and his end was to be his own. Amalek was strong against Israel, and his end was: "And I will pursue him until he perish." And so was Pharaoh, and so was Nebuchadnezzar, and so was Sennacherib.

Verse 10

And wept. And
then I saw graves of wickedness. In this prophecy I saw graves of wickedness. Who were destined to be buried in the dust, who were despised among the nations, of whom it was said, "This was not their people." And they ruled in his house, the holy place,
blessed is he, who is from a holy place, and they scattered from there to their land, he was a praiser in their city, as they did in his house from a place. Do not read "and they forgot", but "and they praised". Thus did his servants demand that their memory be
And they blessed, and regarding forgetfulness, thus is it demanded in the legend: And their end is that he will forget remembered from the city of Azma, which they did in it, about which it was said, "And I will gather all the nations... to the depth of Jehoshaphat.":
"In the place where they were gathered before him, he will be delivered from them, and therefore he says, "The Lord will
despise this also in the city of their idols." One of the evils that have been sent into the world to harm the people, without which the Holy One, blessed be He, is: He is quick to break away from the evildoers, and the people think, there is no law and no judgment.

Verse 11

If there is no fault, the judgment of an evil deed is hasty, for the Holy One, blessed be He, is not hasty to destroy: from the evildoers, and therefore they think there is no judgment, and their hearts are filled with their nearness to evil deeds.

Verse 12

Who is a sinner and a body? According to the scriptures, a sinner who does evil is a hundred thousand and a thousand times ten thousand, and the Holy One is your light: blessed is He, and He will not be repaid from His reward.
A hundred. He calls out a scythe, and a stick is stuck in his face, saying a hundred days, a hundred years, a hundred
thousand, and then: "And you will be drunk." He calls out a scythe, and the lack of drunkenness is
great, and there is no wine left, because I also know. For in all this, that he does not hasten to turn from the wicked, and to be the judge between the righteous and the wicked, I know that in the end every one shall receive his reward, and it shall be well with them that fear him.

Verse 13

:And it shall not be well with the wicked. For he that feareth not God shall not fear God.

Verse 14

:He is a fool. The word that makes the righteous happy
is like the righteous. Evil comes upon them as the deeds of the wicked, and good comes upon them as the deeds of the righteous. I said that this too is one of the fools who walk in the world. And many of them preached one after another in the Horusian synagogue, and he did not sit down with me on the platform of a speech until the wise man finished saying this: Abel

Verse 15

The joy. He will rejoice in his lot and engage in righteous deeds that bring joy to the heart, and he will not be swept away after the abundance of wealth by greed, extortion, and robbery. Everyone who does not rejoice in his share and runs after wealth, comes to the sins of robbery, adultery, and usury, and who does not rejoice in his share for the sake of his wife's love, runs after women: to contemplate another man's wife

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To eat and drink. From what is the gift of the Holy One, blessed be He, and to rejoice in His portion? And the Midrash of the Haggadah: All eating and drinking in the congregation is nothing but the study of Torah, as it is said, "He broke his neck and ate and drank."
He will be with him, as it is said, "And your righteousness will go before you:" and he will accompany him. The days of
his life, which God has given him. He shall do so, and the end of the call shall be turned upon his head, and he shall be called a castrated man: There is nothing better for man than to eat, to drink, and to be merry, all the days of his life which God hath given him: and it shall be for him to eat, and to drink, and to be merry, and it shall prosper him in his labour.

Verse 16

As if I had given my heart. This "as" is not used to express a pattern, as in "as he did, so he will do," but to express a time, as in "as Joseph came," "as he ate and ate," even this is true, when I was: "I gave my heart to know and to understand, and to understand," "Then I saw all the work of God: there is a change in his eyes, and he does not see. The evil that follows wealth and
poverty

Verse 17

:And I saw all the work of God. Which he gave to the creatures.
For man is not able to find a place for himself and a body. No man can stand on the end of his ways. Blessed be the Holy One. What is the reward of all the work that is done under the sun, to see the wicked prosper and the righteous fall?

In the way that man labors to seek. In the way that I have seen many labor to seek and to find the end: He measures and they are not able, and even if the wise
say, He who knows will not be able. The father of Moses, his teachers, did not stand by the word: "When he said, "Make me know your ways,

Chapter 9

Verse 1

: And labor. And to inquire
:All this. I have examined and tested.
The righteous and the wise and their servants are in the hand of God. He is their helper and He judges them, in order to benefit them: in their end: and
their servants. They are their disciples, their servants. They are the guides of their hosts.
Both love and hate. They do not know the rest of the creatures, and they do not know how to set their hearts on what they will love: for where and for what they are hated.
:All before them. Before the righteous and the wise

Verse 2

All is as it is for all. All are given to their hearts as it comes to every man from one source, and they know that in the end: it is a matter of giving to each man according to his ways.
One happens. And they know that the end of all the righteous and the end of the wicked is death, and one happens in this world to all of them. They know all this and yet, because of it, they choose for themselves the path of good, because they know that there is a difference between them in the world to come.
:To the righteous. Like Noah: And
to the wicked. Pharaoh is angry, this one will prosper and that one will prosper
:For the better. This is Moses.
:And to the clean. This is
Aaron and to the unclean. These are the ones who

"And to sacrifice. This is Josiah, who said, "And Josiah sacrificed, and to
Asher there was no sacrifice. This is Ahab who made Israel cease from worshipping the Lord. This is half dead, and this is half dead: as good.
This is David
As a sin. This is Nebuchadnezzar. This is he who built the temple, and this is he who destroyed it. This is he who reigned for the fourth year, and this is he who reigned for the fifth year.
:'The oath. This is the righteous one who swore a lie, who said, "And Nebuchadnezzar also rebelled against the oath he had sworn and

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As soon as a sheep is afraid. This is Samson, of whom it is said, "And Samson said unto them, Swear unto me, lest ye smite me." For she was a very great sheep. This is death by the pricking of their eyes, and this is death by the pricking of their eyes. Therefore

Verse 3

The heart of the children of men is full of evil. They say, There is no judgment for the wicked. All things happen by chance, sometimes to the righteous, and sometimes to the wicked:
and afterwards to the dead. And at last they go down to hell.

Verse 4

For if he joins to all living things, he will live in safety. For while he is still alive, even though he is wicked and joins with that
the wicked, as it is said, "To all living things" even though he is wicked, he will live in safety, that he will not return: before his death, for a living dog is
better than a dead lion. And both of them are wicked. It would have been better for Nebuzaradan, who was a wicked servant and converted, that his death was not preceded, than for Nebuchadnezzar his master, who was called Arya, about whom it is said, "He went up and died in his wickedness in Gehenna, and his servant in the Garden of Eden. And his masters taught about the matter of cutting off Arya from his net." The carcass before the dogs on the Sabbath, and the dead one thrown into the fire, it is forbidden to shake it unless it is placed on it: a suckling or a child

Verse 5

For the living know that they shall die. And they shall remember him in the day of their death, and shall turn from their ways: but of his name they know not any fear, and they have no more reward for the work that they shall do after death, except: Whosoever shall eat on the Sabbath day shall eat on the Sabbath day.

Verse 6

:They also loved. They loved my charms and my tongue.
:You also hated them. They hated them
because they knew :You also envied them. They bought for the Holy One, blessed be He, the
work of their hands, and they have no portion and share in all that is made and share. The remembrance of the son of Ubat did not benefit them for those wicked ones: their work was the work of the stars, and they have no atonement after death.

Verse 7

Go, eat with joy. But you, the righteous one, whose grave the Holy One desired, blessed are your good deeds and you will be justified: "For the world to come, "Go, eat with joy

Verse 8

At all times, your garments will be for your sons. Establish yourself at all times in a good deed, that if you die today, you may be gathered in peace. And Solomon the wise man said this to a man whom the king had invited to a banquet on a day of feasting, but he had not set a time. If he is wise or prudent, he will wash his clothes and wash and purify himself, and then tomorrow, until the time he is called to the feast, he will be in his children's clothes all day long, and he will be washed and purified. Thus his elders demanded of him in the tabernacle: Shabbat

Verse 9

See life with a woman you love. See and understand to learn the arts to be free from it, with the study of the Torah that is in your hand, for it is your portion
in life. If you do so, your portion will be, this life in this world, to be free from the arts and in the world to come, the reunion of the two is the forgetting of sin.

Verse 10

:Whatever your hand finds to do, do it with all your might. Your buyer's desire is still with you.
For there is no work and no body in Sheol. For your merits are from the grave, and if you have done so, you have no account in Sheol that you may fish from its waters. And so the call is a curse, for there is no work and no knowledge and no wisdom in Sheol that the wicked ask,

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And there is no reckoning for the righteous when the sinners are judged and reckoned, and thus it is taught in the Midrash. And he came to the solution: Without a castration, as he heard, a reckoning is resolved by the tongue of a reckoner, what more can be done to be exempted from the judgment?

Verse 11

:I turned and saw. As it is written in the Book of Lamentations: "The swift
run is not for the swift. God's swiftness did not stand when his command came: and the fierceness
of the battle did not stand when Abner's strength did not stand when his day came."
And also not wise for bread. Like me, whose daily bread was, "thirty measures of fine flour and beaten flour": and now "this. .. is my portion of all my labor," from my staff and my staff
And also not to the wise men ten. Like Job, in the beginning, "And he was a thief and a thief." When his hour came, he said, "You are my friends, and also not to the
wise men. Behold, Moses, there is no one more wise and prudent than him in Israel, and no one found grace in his prayer: Let the land be gathered together.
For a time and a blow. As he hears. Another thing: For a time he will call them, and the blow and the begging will be men: in them that they will not come to these things

Verse 12

Like fish caught in a net. Like large fish caught in a broken and weak net and spread out: many of its nets: it waits, which is nothing but a kind of thread, and a large fish is caught in it
They are like a small and weak failure, like a bad and weak fortress. The sons of Adam failed at the time of their evil, when the time came for them to fall upon them, suddenly they were in a bad fortress, from the Lord Balaam: They are like a small and weak failure.
Their death

Verse 13

Verse 14

Verse 15

:And Adam remembered not. It was not in his mind to speak.

Verse 16

And I said, I am. I saw that "wisdom is better than strength." And the mountains of his wisdom were despised by all, and now they all fled into his hand.
And Midrash Agada: A small city. This is the body
.And men are few in number. These are the members of Adam's body.
.A great king. This is the creation of the wicked, all of whose limbs are sensitive to it.
:Someone is taking a risk. This will create good.

Verse 17

: In the land of the living. They are accepted as creatures.
The governor cries out in vain. Moses has dismissed this for so many years, and his decrees are still being accepted over Israel, and how many times the kings of the nations decree decrees over Israel, and none of their words are fulfilled.

Verse 18

Wisdom is better than weapons of war. The wisdom of Shelah, of whom it is said, "And a woman came to the people with her wisdom," stood: they had more weapons of war, which they had in their hands to fight with Joab.
And one sinner shall lose much good. For if a man kill seven of my firstborn sons, they shall all be lost at his hand. He said another thing:
And one sinner shall lose much good. For if Israel be half righteous, and half wicked, then one shall come and sin and do many evil things, and it shall be found that he shall destroy them all for a sin.

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Chapter 10

Verse 1

The whirlwinds of death shame Yavish and Gov. Like the wind in the days of winter, when there is no strength in the whirlwinds, and they are close to death, even if a fragrant oil comes into the midst and mixes with perfumes, it shames him, and it is a rising of anger, which is read in the book of Laz, and it is seen in him as a kind of aba'aba'u'ot, and this is recognized from his hearing by the word "Yav'i'ah." How easy it is for a thought-out matter to be ruined! So much more precious than wisdom and the honor of knowledge is a little, for the mountains have destroyed them all. For this man was weighed in half, and he weighed down with sins, and he came and went, and his sin was crushed by a burden. We find this foolishness, which is a small thing, precious and weighed down, and more honorable than all: the wisdom and honor that were in him, that he crushed them all.

Precious. The tongue is precious. It is precious and more weighty than the wisdom that dwells in it. And the Midrash of the Agada of the Governors says: The evil one is the one who brings death.

: Yabish Yabiye

Verse 2

:The heart of a wise man is at his right hand. His wisdom is ready to incline him to the right path for his good.
:And the heart of a man is like a river to his left. To him who is stubborn, from the right path, that it may shine and rest.

Verse 3

And he said to everyone, "He is a fool." By his walk and his speech, everyone knows that he is a fool.

Verse 4

:If the spirit of the governor. The governor of the world will come upon you to examine your followers in the measure of justice.
"Do not be moved from your place. Do not be moved from your good judgment, for he says: "What profit is my righteousness, for it is a cure. The exactitude of the law in your affliction is a cure for your iniquities, and it will give you rest: the greatest sins

Verse 5

When a fool goes out from before the ruler. It is like a ruler who utters a foolish word from his mouth, and says: "I may return, thus says the Holy One, blessed be He, and there is no turning back."

Verse 6

The Shekel was given on many levels. This is the evil that is like a cloud that comes out from before the ruler, who gives falsehood and wickedness on the heights of the high places, whose holy heights are blessed, the fools and the wicked, for I see in the Holy Spirit that they are about to stretch out their hands in his temple and to place their signs and signs in the low places of his dwelling. Israel, all the greatness and glory that they now have in my days, will come to dwell in the lowlands, as it will be said, "They will dwell in the land of their captivity."

Verse 7

I saw servants on horses. They are Chaldeans, of whom it shall be said, "This was not their people." They shall ascend to be: on horses, leading the captives of Israel bound in chains: walking as servants on the earth. Before the chariots of Chaldeans is a shekel

Verse 8

:Digger of a swamp. Swimmer
In it he will fall. Sometimes he will fall in it. As it is said, a poor plowman will go to you and his end will come upon him in the end, which Nebuchadnezzar sowed in the hands of the servants of the temple, as it is said, "And on the face of heaven:" He ascended: and a wall was broken through. A hedge of wise men, to pass over their words

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– And as for me, he who speaks in the tongue of a breach in a fence, remembers the payment for the price of a bronze. It died at the hands of the They will dwell
gods, a bronze bite, which dwells in the holes of the holes of the walls of the houses that are broken.

Verse 9

:He who helps stones will be troubled by them. He who helps stones from the mountains will be troubled by them. He
will be troubled by his tongue, as it is said, "In sorrow you will eat it." As the saying goes, every man according to his own sorrow, even a shepherd
who does evil will reap according to his own sowing.
He will be tempted by them. He will be heated by them, as it is said, "And behold, he is tempted." Even he who deals with the Torah and the commandments will end up being deceived:
from them

Verse 10

:If the iron is dull. The swords of the falconers, their mouths and their edges are dull and it
does not face corruption. And they are not dull and dull: "For the sake of it there is lightning." Even so: "And he makes warriors strong." He makes
the mighty warriors of the warriors strong in battle to victory and the wise man excels in wisdom. And the
excellency of the talent of the Lord is more than the wisdom of the iron. If you teach a wise man his face is black with hunger, and you see him as a
danger among ten, with many soldiers of men in his hand. And do not be surprised at the "and soldiers," for the many "and" are like the Hebrew words,
as in "If you see a thief and run with him": "Be strong and sing praises to Him, and He will be my salvation," and many interpret it this way.

Verse 11

:If the copper is bitten. A man: Without
being bitten. From the heat that the friend did not feel, he will not bite and will
not be spared. For a wicked friend who is accustomed to be silent, without being silent, just as if the children of your city were to stumble in a fire,
and were forbidden from it, and no wise man would teach them the laws of the Torah, there would be no gain in his silence, and he would not be able to

Verse 12

:The words of the wise are gracious to those who hear them and heed them, and it is good for them to take greatness upon them.
And the judgments of a brook shall swallow him up. This is he that turneth his neighbour from the way of good, like Balaam, who hath broken through the
wall of the city, which he hath fenced off from the cities of the generation of the wicked, and hath gone, and he hath counselled them to be prodigals: their
daughters to commit whoredom.

Verse 13

The beginning of the words of Pihu is folly. When the Holy One, blessed be He, said to him: "Who are these men with You?" He was to answer: "Lord,
You know" and he said: "Balak the son of Zippor, king of Moab, sent to me." As if to say: "If in your eyes I am despised, consider that I am in the
eyes of the kings of the earth
:And then his mouth opened and he cried. Boredom and confusion: "Thus I counsel you" is a foolish desire.

Verse 14

:And the fool will multiply words. He will be puffed up in his own conceit, he will be a knower of superior knowledge.
Man does not know what will happen. It is not until later. The mountaineer goes to take his wages in Midian, and he does not know. He will fall
in the sword.
And in his simplicity: The fool multiplies words. He cuts and says: "Tomorrow I will do this and that for my sake," and he does not know: what will happen
tomorrow and what will
happen after it, who can tell him. As the saying goes: A thing is not finished, for he does not know what will happen later, but even what is now behind
him, not before his eyes but behind his neck from afar, your cry: He who will be from me will say it.

Verse 15

The work of the lazy will be exhausted. Their laziness causes them to suffer the labor of the lazy, who has not learned the ways of the city's entrances
and who hastens to the assembly by the way of the springs and the streams of water, and he will sink his feet in the mud. As it is said: The laziness
of those who forsake the Torah causes them to suffer the labor of Gehenna.

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If he does not know how to walk. Shall we not truly turn away from the past, according to the Torah, that we may say, "Your words are a light to my feet"?

Verse 16

:For you are the land of your kingdom. In the time of your kingdom and your judges, you behave like youths.

Verse 17

:In strength and not intoxicated. Let them strive in strength of wisdom and understanding, and not intoxicated with wine.

Verse 18

:In their laziness the day of the event. When a man lazily and does not repair the small breach in the roof of the house
:The water of the flood. The building that is built will bring down the house, and the roof over it
will leak. The water will drip down like drops, as it is said: When Israel is oppressed by the Torah, they are cleansed, and the house of the proud is destroyed.

Verse 19

To play, they make bread. For the joy of the bridegrooms and brides, they make a feast, and they make a great feast: "It is called bread, as it is said: "Belshazzar the king served bread in abundance.
:And wine. He who dwells in a feast, who makes life joyful, and money
will satisfy all. If there is no money, there is no feast. According to you, a man will not be deprived of the kingdom, :so that he may have what to eat.

Verse 20

.Even in your knowledge, O king. Even in your thoughts, without speaking. "Even" even: Do not curse
a king. Do not provoke his king to anger, for the whole world. Another thing: As he hears, a king is flesh and blood
:The bird of the sky. The breath given to you, which will fly across the sky
And Baal with wings. Your angel will accompany you, as it is said: "For his angels will command you," and according to me: from his hearing, the transgressors and the captives. Yeshua will go to take care of all creation, that those who hear Yeshua will listen and tell others.

Chapter 11

Verse 1

Send your bread upon the waters. Do good and show mercy to Adam, of whom your heart says to you, "See him not again," as Adam who casts his food upon the waters, for in many days you will find him. After
many days he will come and receive his reward. See what is said in the verse: "He shall call him and eat bread." And he said, "He is an Egyptian, and they will see him no more." What was his end? He was made son-in-law and king over Israel, and they gathered under the wings of the tabernacle, and his sons and his sons' sons were allowed to live in the tabernacle: the Gazite.

Verse 2

the Give a portion to the seven, and also to the fat. You shall give a portion of your bread and your drink to the seven, in need of mercy, a portion also to the fat.
"He will come after them, and do not say, 'I am, for you
do not know what evil will be. Something is yet to come and you will be saved from all of them. Then you will be saved by the hands of the righteous. This is not his, my fathers ?Where is the evil?
and his servants, they said: Give a portion and a body. These are the seven days of the beginning. Give one of them a portion to create you. To rest on the Sabbath. And also for the eighth. These are the eight days of the feast.
Another thing: Give a portion for the seventh. The offerings of the seven days of Passover. And also for the eighth. For the eighth day of the feast, for you
do not know what evil will be. If the house be destroyed, and you do not offer it, and the offerings of the firstfruits are of use, to make up for the evil.

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Another thing: For you do not know what will be bad. You do not know what will be cut off on the stones at the feast. And they will benefit: the sacrifices, and they will cancel the bad cuts.

Verse 3

If the clouds are full of rain. If you see clouds full of rain, you know that a storm will soon pour its rain on the earth; In a place where goodness flourishes and flourishes, where it will rest. Even so, knowing that if a tree or a bush falls, its deeds will be known. If a wise and righteous man dwells in a city or in a country, in the place where he dwells, there he will be after his death, and his wisdom and the measure of his elevations, and a good reward will be given to the inhabitants of the place for his conduct: the good Who guides you in the right path: "He will fall. He will dwell, as he is "in the presence
of all his brothers he fell
:Tree. A wise disciple who defends his reputation is like a tree that spreads over the land.

Verse 4

:He who keeps the wind. He waits and waits until the wind
comes: He will not sow. Sometimes he waits and it does not come.
And he sees in the clouds. He sets his eyes on the clouds, and when he sees them as gloomy, he fears to be cut off from the bodies: he will not be cut off forever, according to the fear of the Lord.

Verse 5

As if you do not know and go. As if a tree in a full belly. Things that are closed and restrained in a belly that is full and even by a shibulet protrude outside. "As if you do not know". Seeing this is called a castration, it is required from its end to its head. "As if you do not know.. the way of the spirit", as the saying goes: knowledge that these two are equal. These are not yours, and these are not yours. Sometimes you think you know in the clouds that the spirit is coming, but this is how it is: "Like the garden of the Lord, and he does not come here, for he passes and goes to another land. And the mountains of Lesh
Like the land of Egypt: "As a woman is like a woman" "As a buyer is like a seller." And sometimes it is equal from the front to the back, and sometimes it is equal from the back to the front, even here the knowledge of the spirit is greater than the knowledge of the stomach, as if to say: You should not go and keep the spirit to see in the clouds: (The Exalted: This is the matter.) The Masoretic text in the words of Rashi and Mahfuch, requires that the Haggai be understood as if it were in the accurate books, and then Yovan Shapir understands. And so it is: The authentic text is as if you
do not know. Seeing this, the Masoretic text is read, and it is required from its end to its beginning: "As if you do not know the great things in the belly of the full, words Those who are closed and restrained by the fullness of the belly, and even by a shibletah protruding outside, you do not know what is in the belly, so you do not know the way of the spirit. As it is said: Knowledge of two gods is equal :(Shut and so on from the book of the lips of the wise
"Like a tree. Inkelshirish Balazs, like him, "and his eyes are so strong that you do not know
and understand. Even his limbs have no place in the matter of poverty and wealth. So they are ignorant of your water, and you do not prevent your mercy from caring for my lack of wealth and my suffering." I will not engage in Torah and will be deprived of my kingdom: and I will answer, I will not take a wife and I will have sons and I will need you to raise them.

Verse 6

In the morning sow your seed and your body. If you have learned the Torah in your youth, if you have learned the Torah in your old age, if it is yours
T Learn from your youth, and you will have disciples in your old age. Take a wife, a daughter of sons, in your youth you will bear children.
:Children in your old age. You did what was right in your youth, do what is right in your old age, for
you do not know where it will prosper. If you have children in your youth, they will not prosper except in your old age. Rabbi Akiva explains that he had twenty-four thousand disciples from Gibeath to Antiparos, and all of them were from Passover to Ateret, and he came to the presence of his brothers in the east. And he hated them. And regarding the sons, he explains in the letter: "And three daughters he sent abroad, and three daughters he brought in for his sons," and he did so. And all of them died in his lifetime. And in his old age he was

Verse 7

And sweet is the light. Sweet is the light of the Torah.
And it is good for the eyes to see the sun. And blessed are the disciples whose eyes see a white and bright walk: upon the creation, as it is enjoined in the Agadat Tehillim.

Verse 8

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He will rejoice in all of them. He will be glad in his portion, and in his heart he will remember the days of darkness and do good to his works, that he may be saved from them, and those are the days of the death of the world, those are the
days of the wicked: for they will be many. In those days the remainder of the days of life will be
vanity and darkness. The word of God is like a tongue of Pharaohs and tribulations, as it is said: "For in the mouth of God he comes All Sheba. Above him and in the darkness he goes."

Verse 9

Rejoice, O man, in your youth. As Adam said to his servant and to his son: "You have sinned, you have sinned, for once you have turned aside and walked in the ways of your heart," and all will be well. Even here the wise man said, "Rejoice, O man, in your youth.. . :""For for all these things the judge will bring you into judgment"

Verse 10

:And remove anger. Words that make the place angry
:And the shepherd passed by. The shepherd created
:From your flesh. You will have a heart of flesh:
and blackness. Youth, the head of a man is black in the days of his youth.

Chapter 12

Verse 1

And remember your Creator. Tamman Taninan, Akabiya ben Mahalalel Omer says: He was accomplished in three things, etc., and from this he reads the commandment: "And remember your Creator," that you may give judgment and account before Him. "And remember your Creator" means your grave, a place of dust, a pit, and a grave. "And remember your length," a well that springs from a well, a broken stream: for seed and for milk: the days of trouble. The
days of old age and weakness

Verse 2

Until the sun goes down. Many of his followers said, "This is a trick, which illuminates and turns a man's skin red, and when it grows old, it becomes dull and does not turn yellow."
:And the light. This is the thread that is the light of the cluster of faces: :And
the moon. This is the breath that illuminates Adam, whose right hand is taken, there is no light in his eyes
:And the stars. These are the jaws, the novels of my lips, which I read in the Poems of a life that turns yellow and the clouds return after the rain. Come as the light after the tears of the weeping, from the multitude of sorrows that have passed over him:

Verse 3

:Let them sweat. You will
sweat: The guardians of the house. These are the ribs and the ribs that protect the entire body.
:And his perversion. He will seize the perversion of the Korin Kranpf. And his perversion, Ankrophiront Balaaz
:Men of the army. These are the market-places, upon whom the whole body is burdened.
And the mills were destroyed. These are the two
:Because he is young. In old age, many of his teeth fall out: Those
who see in the chimneys. These are his eyes.

Verse 4

:And they closed their gates. These are his
holes: In the low sound of the mill. The sound of the grinding millstones is the food in his bowels, and he is the rottenness and the dissolution.
:And he shall rise at the voice of the bird. Even the voice of a bird shall be heard from his youth, and from his sleep, and from his old age.
And all the daughters of song shall be anointed. All the voices of all the instruments of song shall be to him as a cry, and his lips shall be humbled from hearing. "They shall be anointed" as well as "they shall be humbled". All the young men and young women shall be humble in his eyes, and so is Barzillai?" The Gileadite said to David: "If I hear any more the voice of young men and young women

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Verse 5

They will also fear the heights. They will be afraid of the mountains and the deeps, and they will rush to the market, lest they stumble: and they will be
cut off in the way. Fears and many cuts in the paths are in the way: "cut off. A tongue of
a man is in the pit, as are "rollers," "rattles," "earthquakes."
And it will be scattered. To the tongue "their pomegranates are scattered," which the mountains of the A' are not called in it. Their chiefs said, "This is Kalboset, the NKA in Balazs, whose thigh is covered with it, and in his old age, his flesh is strong, and his strength stands out like a feather: the Ilan, who stands out
The almond. The almond shell, as if to say that old age will leap upon him, as the almond is the one who is quick to shine before all: the almonds. And the hag
will stand. These are the limbs, whose limbs will be like those of one who is carrying a heavy burden.
:And he shall be established. Ishdrei"d Shorpaishin"n Balaaz and the
savior of her poverty. The beauty of women's desire, which is not necessary for women to use. Her poverty is desire, as it is: ""And you did not beg", "I beg for your salvation

Verse 6

Until the silver cord is melted. This is the spinal cord that is white as silver, and at its death it loses its strength: "and it is emptied and dried up and twisted among the bones and becomes like a chain. "It will melt" to the tongue "the silver melts and the gold leaf runs away. This is the one who is dripping with water and gushing out like a spring, like "high springs". "And it shall run" to the tongue of the one who is crushed: and the pitcher shall be broken upon
the spring. This is the chair, which is thick and bursts at his death and the gurgle runs to the pit. The
gurgle of the eye shall run in the midst of it a height, and according to its simplicity, a gurgle that waters from the pit shall be poured out. Thus shall the whole matter be required in the tabernacle of the Sabbath. And the Midrash of the lamentations shall be resolved against all Israel.
I will And remember your Creator in the days of your youth. While the choicest of you are still standing, while this is still standing, as it is said, "And choose him out of all the tribes of Israel to be a priest to me." While the Levite was still standing, as it is said, the house of David was still standing, as it is said, "And he chose "For he is the one whom the Lord your God has chosen out of all your tribes." While the Shemal
In David his servant". While Jerusalem was still standing, it was said of her, "The city that I have chosen". While the chosen city was still standing, it was said "Now I have chosen and sanctified this house." While you are still alive, it is said, "The house of the Lord is yours until the days of trouble come." These
are the days of the exile: "Until the sun goes down. These are the kings of the
house of David, of whom it is said: "And his throne shall be as the sun that shines before me." And the light. This is the Torah, of whom it is said, "For the light of the commandment is light, and the Torah is light."
:And the moon. This is the Sanhedrin, the Sanhedrin was like half a round threshing floor: "And the stars.
These are the rabbis, of whom it is said, "And the righteous of the rabbis are like stars, and in them the
clouds after the rain. One calamity after another, severe calamity. You are the one who comes out in all the difficult prophecies that were prophesied: Jeremiah will not come against them until after the destruction of the house.
:On the day the guards of the house will sweat. These are the guards of the priesthood
and the guards of the army. These are the priests who are mighty in strength, said Rabbi Abba bar Kahana: Twenty-two thousand Levites
Aaron waved in one day. Rabbi Hanina said: This sight is an easy matter, and the priest: Throw away thirty cubits.

And the mills were abolished. These are the great Mishnahs. The Mishnah of Rabbi Akiva, the Mishnah of Rabbi Haya, and the Mishnah of Bar-Ra: Kaffarah
:And they were silent, seeing. May the end be forgotten from the
heart: And they closed their gates in the market. Like the gates of Nechoshta the son of Elnathan, which were open to the wind.
Israel is at the sound of the millstone. Because they did not engage in the Torah. Rabbi Shmuel said, they are likened to the grinding of the grains, which are not in vain, neither by day nor by night, even as here: "And he said to him: "Day and night

And he will rise at the sound of the bird. This is Nebuchadnezzar the wicked. Rabbi Levi said: Eighteen years ago, a voice was heard coming out and being bombarded in Paltan, saying to Nebuchadnezzar: "Abda Bisha, Zil Achariv, destroy the houses of Demarah, my son: "Marah, do not listen to her.
"And all the daughters of the singer shall be anointed. They shall not drink wine at the song."
They will also fear him from above. The whole world will fear from above and will be troubled in heart, lest he do to them as he did at first:
And they will cut the road. From among you, he will ask for signs and omens if he will succeed in the way he will go, as in the case of: "For the king of Babylon stood at the head of the way... . To cast spells, to destroy the branches, to ask for healing, and the thorn will grow. The prophecy of Jeremiah will be fulfilled, as it is said, "I see the thorn of the thorn." Rabbi Elazar said, This fig tree, from the time it blooms until the end of its fruit, is twenty-one days. Thus, from the 17th of Tammuz until the 9th of Tishah: in Av, twenty-one days.

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And the feast will be established. This is what they pictured to Nebuchadnezzar. "Rome, Amen, Sheth, Petya, Amen, Seth." And if there are only six pillars, it will not be able to stand, and you say: "It will be erected in the valley of Dura"? Rav Bibi said, "They will make him stand and fall, until they bring all the gold from Jerusalem and pour a libation at his feet: "For those who fulfill what is said: 'And their gold will be for abhorrence and a tax.'"

And the poor shall be delivered. This is the remembrance of the fathers. The poor shall be delivered from the affliction of your fathers, and the "poor"
shall be spoken of: "The father of Israel, who was called the "sheep of Adam," "Adam with you:"
For Adam shall go. To the house of his world. From Babylon he came, to Babylon he returned. My father Abraham was on his way from across the river and he was walking around the market of the mourners. The exile of Jeconiah preceded the exile of Zedekiah in the eleventh year. When Nebuchadnezzar exiled the exiles of Zedekiah to Kolarin, the exiles of Jeconiah were brought out to read to Nebuchadnezzar on the wall with the people of the city to burn it, because he was a hero and a savior, and they saw the captives and asked them about them. He is near, what has been done to him, and he will be saying to them: "I would rather die for death, and I would rather be captured for capture, and I would Mtafachin: rather be the sword for the sword," and he will be smiting with one hand, and with the other hand he will be smiting.
The eulogy for their brothers and their sons
:Until the silver cord is untied. This is the lineage of Joashin
"And the golden calf ran away. These are the words of the Torah, which it is said, "Those who are more precious than gold
And a jar will be broken on the well. So will Baruch son of Neriah be broken on the well, and so will Jeremiah be broken, both of whom were exiled to Babylon and ceased to teach in the humiliation of the way. The exile to Egypt began, which Johanan the son of Kareah carried away: and when Nebuchadnezzar destroyed the Egyptians, he carried them
away to Babylon: and the ravine ran to the pit. This is Babylon, which is a small part of the world.

Verse 7

:And the dust shall return, and the dust shall be as it were. From Babylon they came, to Babylon they returned.
:And the Spirit shall return. This is the Holy Spirit, the reason why the Holy Spirit was taken away, is revealed.

Verse 8

:The vanity of the vain. I see their world.
Ecclesiastes: Why is the assembly of wisdom in captivity? All is
vanity. All that was created in the six days of Genesis.

Verse 9

:And it remains that there was a wise assembly. And it remains that there was a wise assembly, and it came and made him hear, that he should establish And an ear. He made ears for the Torah, like a monkey that has no ears to grasp it, bonds for the sabbath-keeping, and that he should take the sabbath-keeping with his hands, and cut off the sabbath-keeping for the years:

Verse 10

: He sought a council. He gave his heart, and returned to the matter, and found it: Words of desire. He went to Moses from Sinai
:And it is written: This is the Torah that is written, and the Prophets

Verse 11

Words of the wise. They made a slander to the Torah in cuttings to distance the man from the transgression, like the eating of acacia: holy until the morning, and they said until midnight, and the readings of the evening call out like spurs. As this spur directs the cow to its calving, so their words direct the man to the paths of life.

And as the thornbushes are planted. What is this fixed nail, even their words are fixed, and what is this that is planted, even their words are strong and many, : even their words are strong and many, to find in them a
taste for the flocks of sheep. Nailing them is a thornbushes, a coarse and coarse gathering, a gross and coarse one. Thus Dounesh interprets: Ben Labrat, we have
given them from one shepherd. All their words are the words of the living God. He is Amran, and one shepherd is given, Moses. From the mouth of the mighty one
And as for the eight ordinations. It is written in the Book of Leviticus that the Torah is in fourteen books, and as for the eight ordinations of the priesthood: And Levi

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Verse 12

And let him keep the words of truth, the things written in the books of remembrance: "For what is there?" My son, let him keep the words
of the wise, and if he says: "If there is a need in them, why is it not written: The works of many books have no end. If they were to write, they would not be satisfied, and the multitude of fish would reach the
point of flesh. And if he were to give his heart to the shredder of the ropes, leaving behind what the heart cannot attain, it would reach the point of health, which cannot be attained, and he would not say: "Woe to me, and I will not eat until the end of the kingdom, why should I begin?"

Verse 13

:The end of all things is heard, fear God. What can be done, and the heart to the heavens
:And keep his commandments: for this is the whole of man. For for this thing was all man created.

Verse 14

For every deed. Whatever Adam does, God will bring into judgment. And so the word "deed" is used: and he will taste it to the top, according to which it is not a stick to the name.
:For all are lost. Even for the one who is good and
for the one who is bad. Even if he fails in a commandment, like a person who gives alms to the poor in public: The end of the matter is: 'He who fears God and is righteous will be heard.'